A SERMON
No leſſe fruitfull then *Famous*.

Preached at Paules Croſſe, on the Sunday of *Quinquageſima*, by *R. Wimbeldon*, in the raigne of King Henry the fourth, in the yeere of our Lord. 1388. And found out hid in a Wall.

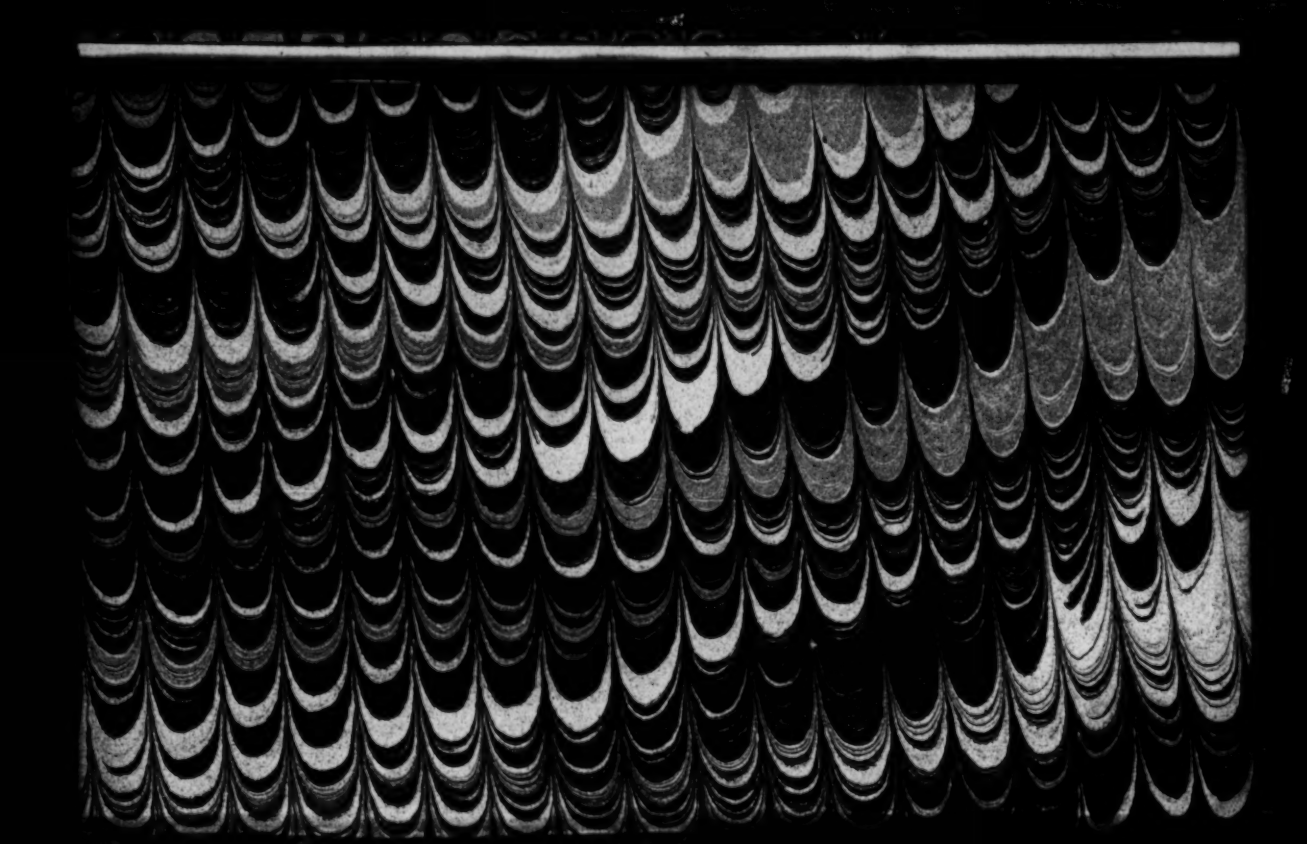
¶ *Which Sermon, is heere ſette foorth by the olde Copie, without adding or diminiſhing, ſaue the olde and rude Engliſh heere, & there amended.*

Imprinted at London by Iohn Charlewoode.
1588.

A PLEADER TO THE NEEDER WHEN A READER.

AS all, my friend, through wily knaves, full often suffer wrongs,
Forget not, pray, when it you've read, to whom this book belongs.
Than one Charles Clark, of Totham Hall, none to't a right hath better,
A *wight*, that same, more *read* than some in the lore of old *black*-letter.
And as C. C. in *Essex* dwells—a shire at which all laugh—
His books must, sure, less fit seem drest, if they're not bound in *calf!*
Care take, my friend, this book you ne'er with grease or dirt besmear it;
While none but awkward *puppies* will continue to "*dog's*-ear" it!
And o'er my books when book-*worms* "*grub*," I'd have them understand,
No marks the margins must de-*face* from any busy "*hand!*"
Marks, as re-marks, in books of Clark's, when e're some critic spy leaves,
It always him so *wasp*-ish makes, though they're but on the *fly*-leaves!
Yes, if so they're used, he'd not de-*fer* to *deal* a fate most meet—
He'd have the soiler of his *quires* do penance in a *sheet!*
The Ettrick *Hogg*—ne'er deemed a *bore*—his candid mind revealing,
Declares, to beg "a *copy*" now's a mere pre-*text* for stealing!
So, as some knave to grant the loan of this my book may wish me,
I thus my book-*plate* here display, lest some such "fry" should *dish* me!
—But hold,—though I again declare WITH-holding I'll not *brook*,
And "a *sea* of trouble" still shall take to bring book-worms "to *book!*"

— *R. P.*



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Wimbledon (R.) Sermon no lesse fruitfull than Famous, preached at Paules Crosse, 1388 (*headline cut into*) *morocco* 1588

1886. From the Pynes Library

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Wimbledon (R.)
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BRITISH MUSEUM

TO THE CHRISTIAN Reader.

LOe, Christian Reader, while the world not slūbred, but routed & snorted in the deepe & dead sleepe of ignorance, some liuelie Spirits were waking, and ceased not to call vppon the drousie multitude of men, and to stirre them vp from the long dreames of sinfull liuing, that once at the last they wold creepe out of darknesse, and come foorth to the hote shyning sunne of Gods word, that both the filthie mists of their harts might be driuen away, & also their heauie & dying spirits recreated, refreshed, and quickened. So that no man can alleadge, that in any age there wāted preachers of gods word. For he that keepeth Israell, sleepeth not, nor slumbreth. And though through his secret counsaile, he sendeth more labourers into his harueſt at one time then at an other: yet he hath ever some to weed, to reape, to gather sheaues togeather into the barnes of euerlasting life. Reade therefore dilligently this little Sermon, so long sithens

ten, and thou ſhalt perceiue the ſame quick ſpirit in the Author thereof, that thou now meruaileſt at in other of our time. He ſharplie, earneſtlie, and wittily rebuketh the ſinnes of all ſorts of men, and ſpeaketh as one hauing authoritie, & not as the Scribes & Phariſes, which with their leaden and blunt dartes could neuer touch the quick, thogh they haue occupied, & worne the Pulpets of manie yeeres. The word of God is liuelie and mightie in operation, and ſharper then anie two edged ſword, and cutteth euen vnto the deuiſion of the ſoule, and of the ſpirite, and of the ioyntures and marrow, &c. Wherfore eftſoones I exhort thee, to reade this little treatiſe dilligentlie, and not onlie to reuerence authoritie and the liuelie ſpirite and word of God therein: but alſo to learne both to acknowledge, and moreouer to amend the wickednesſe of thy life, which God graunt for his Chriſtes ſake

Amen.

BRITISH MUSEUM 14 JY 1903

A godlie and famous Sermon, preached in the yeere of our Lord. 1388. at Paules Crosse, on the Sundaie of Quinquagesima, by R. Wimbeldon, and founde out hid in a wall.

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LVKE. 16.

Redde rationem villicationis tuæ.

℣ Come, giue a reckoning of thy Bayliwicke.

CHriste the Author and Doctour of all trueth, in his Gospell, likeneth the kingdome of Heauen, to an housholder, saying on this wise. Like is the kingdome of heauen to an housholding man, that went forth first in the morning to hyre workmen into his Vineyarde, so did he about the third howre, the first, the ninth, and the eleuenth. And as he found men standing idle, he said to them: why stand yee heere vnoccupied? Go ye into my Vineyard, and that that is duety I shall giue Math. 20

you. And when the daye was ended, hee called his Stewarde, and bade that he ſhould giue euerie man a pennie.

Spirituallie, this houſeholder is our maiſter and Lord Chriſt, the true houſe holder and heade of his Church heere in earth: which calleth menne in diuers houres of the day, that is, in diuers ages of the world. As in the time of nature, hee called by inſpiration Abell, Enoch, Noe, Abraham, and other like. In the time of the olde lawe, hee called Moſes, Dauid, Eſay, and Ieremie, with the Prophets. And in the time of grace he called the Apoſtles, Martyrs, Confeſſors and Virgins. Hee called alſo ſome in Childe-hood, as Iohn Baptiſt: Some in their youth, as Iohn the Euangeliſt, ſome in their middle age, as Peter, and Andrew: ſome in their latter daies, as Gamaliel, and Ioſeph of Aramathia. And all theſe he called to labour in the Lordes Vineyard, that is, his Church, yea, and that ſundrie waies. For right as ye ſée that in trimming of this materiall Vine, there be diuers labourers: For ſome cut away the braunches that

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be voide, some vnderset and laye abroad the Vine, yea, some pare awaie the olde earth, and lay newe to the roote, which offices be all so necessarie to the Vyne, that if anie of them faile or want, it shal bee eyther let, or vtterlie destroy the growing of the Vyne. For vnlesse the Vine be cut, she will were wild, except she be railed vp, & layde abroade, weedes and nettles will soone ouergrowe her. And if the roote be not fatted with new and fresh dung, for feblenesse shee wyll were barren. No lesse needefull in Christes Church, bee these three Officers, Priesthood, Knighthood, and Labourers. The Priestes or preaches, it behoueth to cut away the voide braunches of sin, with the sworde of Gods woorde. To Knight-hoode, it becommeth not to let wronges and thefts to bee done, and to maintaine Gods Lawe, and them that be Teachers thereof: yea, and to keepe the lande from insurrection, and inuading of other Landes. The Labourers must labour bodily, and with sore sweat get out of the earth bodilie sustenaunce, both for themselues, and for other. And

all these estates bee so needefull to the Church, that none may well be without other. For if Priests wanted, the people for default of knowledge of Gods word, would were wilde in vices, and so dye ghostly. And were not Knighthode, and men to rule the people by law and hardinesse: thæues & enimies would so encrease, that no man coulde liue in peace. And but for Labourers, bothe Priestes and Knights must become Artificers, Plowmen, and Yeardes: or else muste for default of bodilie sustenaunce die.

Auicenna. And therefore saith the great Clarke *Auicenna*: that verye vnreasonable beast, if it haue that, that nature & kind hath ordeyned for it, as kinde giueth, it is sufficient to liue by himselfe, without any helpe of other of the same kind. As if there were but one horse, or one sheep in the world: yet if hee had Corne and Grasse, as Nature and kinde hath ordained for such a Beast, hee should liue well enough. But if there be but one man in the worlde, although he had all the good that is therin: yet for want of other he should die, or his life should bee

Comparatio.

worse

worse then if he were not. And the cause is this: For that thing that kinde hath ordeined for mans sustenance, without other preparing or altering, that it hath of kinde, accordeth not to him. As if a man haue Corne, as it commeth from the earth: yet it is no meate fit for him, vntill it be by mans craft chaunged into bread. And though he haue flesh or fishe: yet while it is raine, and not by mans labour sodden, roasted, broyled or baken, it is not fit for mans sustenance. Euen so the wooll that the Sheepe beereth, must needes by diuers craftes bee altered or changed, or it be able to cloath any man. And truelie no man by himselfe should neuer doo all these labours, and therefore saith this Clarke, that it is needefull that some be Husbandmen, some men of Occupations, some Merchaunts to fetch that, that one Lande wanteth from an other, where it is plentie.

And truelie this one thing shoulde bee a great cause, why euerie state should loue other, and men of one crafte should neither hate nor despise men of an other craft.

craft. For one of them is so nedefull to an other, that oftentimes those crafts that seeme most vnhoneſt, might worſt be forborne. And this I dare saie, that he that is not labouring in this worlde, eyther in ſtudying, praying and preaching, as it behoueth Cleargie men, for the healthy of the people: Or in defending the cauſes of the needie, in fighting againſt tirants and enemies, which is the office of all Knights. Or in labouring on the earth, as in diuers craftes, which pertaine to the Labourers, when the day of reckoning ſhall come, that is, the ende of this life: right as hee lyued heere without labour or trauaile, ſo ſhal he want there the reward of the penny. that is, the endleſſe ioyes of heauen. And as he was liuing here after no ſtate nor order, ſo ſhall hee then be put into that place where is no order, but euerlaſting horrour and ſorrow, that is in hell. Iob. 10.

Wherfore, let euery man ſée to what ſtate God hath called him, and liue therin by labour, according to his degree. They that be labouring men or craftes men, doo it truelie. If thou be a ſeruant 2. Cor. 7. 1. Pet. 3.

or a bondman, bee subiecte, and liue in dreade to displease thy Maister or Lord for Christes sake. If thou bee a Merchaunt, deceiue not thy brother in chaffering. If thou be a Knight or a Lorde, defend the poore and needie man, from such as would harme him Thou beeing a Judge or a Justice, goe not to the right hand for fauour, nor to the left hande to punish any man for hate. Thou that art a Priest, instructe, praise, and reproue. Instruct the ignoraunt, praise the obedient, and reproue the disobedient to God Thus euery man ought to labour & trauaile after his degrée: for when the euening cõmeth, that is, the end of ỳ world, then shall euerie man take reward good or bad, after as he hath laboured hére.

1. Thes, 4

Prou. 8

2. Tim. 4.

These be the wordes that I haue taken to entreate vpon, and be thus much to sate in Englishe: Come and giue a reckoning of thy Bailiwicke. Christe the author of pittie, and louer of the saluation of his people, in the processe of this Gospell, enformeth euerye man which is his Bailie, by the parable of a Bailie that hee speaketh of, to prepare him

Note.

himselfe to make his aunswere, and to giue a reckoning of such goods, as hee hath receiued at Gods hande, when the day of straite reckoning shall come, that is the daie of doome. And so I at thys time, through the helpe of God, following him that is so great a Maister of authoritie, because I knowe nothing that should more draw awaie mannes vnreasonable loue from the vaine and transitorie ioy of this worlde, then to haue in mind the dreadfull reckoning: So farre as GOD permitteth, I will shew you how you shall dispose you to auoide the Lordes yre and vengeaunce, when there shall be so harde iudgment, that wee shall giue account for euerie vole worde that wee haue spoken. For then shall be said vnto vs, as wee shall haue no power to goe back: Come, giue a reckoning of thy Bailiwicke.

But for further proceſſe of thys firſte part of this Sermon, knowe you there be three Bailiwickes, that shall be called to this straite reckoning. The first shall aunswere for himselfe and for other, and they be Clergy mē, that haue

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the ouerſight or cure of mans ſoule. The ſecond be temporall Lordes, that haue the gouernaunce of the people. And the third Bailie, ſhall account for himſelfe, or at leaſt haue much leſſe charge then the other, and that is euery Chriſtian man, for that hee hath receiued of God. And euery one of theſe ſhall aunſwere to three queſtions.

The Queſtions.

The firſt queſtion is: how haſte thou entred? The ſecond: how haſt thou ruled? The third: how haſt thou lyued? And if thou canſt aſſoyle theſe three queſtions, and diſcharge thee of them, there was neuer earthlie Lord) without compariſon) that ſo rewarded his ſeruaunts as the Lord will reward thee, that is to ſay, with life and ioy euerlaſting. But on the other ſide, if thou now regarding not thine owne wealth, take no heede of this reckoning, if that day take thee ſuddainly, ſo that thou paſſe hence in deadlie ſinne and euill life, and haue not amended (as thou knoweſt not what ſhal befall then,) all the tongues that euer were, or euer ſhall bee, can not expreſſe the ſorow and woe that thou ſhalt euer

The firſt.
The ſecond
The third

be

be in and suffer. Therefore the desire of great ioy, & the dreade of so great paine (though the loue of GOD were not in thine hart) shoulde make thee afraid to sinne, for to thinke that thou shalt giue a reckoning of thy Bailiwicke. Therefore as I saide, the first Question that shall bee proponed to the first Bailie, (which is a Prelate or Curate of mens soules) is thus. How hast thou entred? Freend, how entredst thou hither? Who brought thee into this Office? Trueth, or Simonie? God, or the Deuil? Grace or Money? The Flesh, or the Spirite? Giue now thy reckoning if thou can: if thou can not, I counsell thee without delaie to learne. For if thou be called thus or it be night, and then for to stand dumbe for lacke of knowledge, and for confusion of thine owne conscience, thou shalt fall into the sentence, that heere ensueth. Bind his hands and feete, and cast him into vtter darknesse, where is waylingand gnashing of teeth. Therefore I counsel that thou aduise thee wel, how thou shalt answere to this question. How hast thou entred? Whether by calling,

calling, or by thine owne procuring, for that thou wouldest labour in Gods gospel, or for that thou wouldest be richlie araid, and liue easily? Aunswer to thine own conscience, now, as thou shalt (or it be long) aunswere to God. Thou that hast taken now the order of Preesthood, whether thou be a Curate or no, who stirred thee to take so hie an Office vpon thee? Whether because thou wouldest liue as a Priest ought to doo, and studie of Gods lawe to preach, and most hartelie to pray for the people: or for to liue a delicious life vpon other mens sweat, and thy selfe to labour neuer a whit?

And heere might I aske a Question: why doo men set their Children or Cozins to schoole? Whether for to gette them great aduauncements, or to make them the better to knowe GOD, and to serue him? This their intencion men may see openlie, by the sciences they set them to. Why I praie you, doo men put theyr Sonnes to the Lawe Ciuill, or to the Kinges Court to write Letters and Writtes, rather then to Philosophie or Diuinitie, but because they thinke that these

Questio.

Solutio.

theſe Sciences ſhalbe meanes to make
Queſtio. them great men in the worlde: And
why be there ſo fewe put to learne the
worde of God, and to be Preachers ther-
of: but as there are not ſuch gaines, as
Solutio. is in the other: And ſo care they lyttle
on both partes for godly liuing.

But certes true it is now that Iohn
Iohannes Chriſoſt. Homi. 27 Chryſoſtome ſaith: Parents be louing
to the bodyes of their Children, but
their ſoules they care not for. They de-
ſire their welfare in this worlde, but
they paſſe not what they ſhall ſuffer in
an other. Some ordaine great fees for
them heere, but none ordeyne them to
Godwarde: The loſſe of their bodyes
they will ſore bewaile, but the health of
their ſoules they make no reckoning of.
If they ſée them pore and ſicke, they
ſorrowe and ſigh: but though they ſee
them ſinne, they are nothing greeued.
And hereby they ſhewe ỹ they brought
forth their bodies, but not their ſoules.

Note. And now to ſpeake againe of Prieſts,
if we take hede truelie, wee ſhall per-
ceiue great abhominations that be ſcat-
tred in the Church now a daies amõgſt
Prieſts:

Priests: we shall well perceiue, I saie, that they come not al into Christes fold by Christes Calling, for to profit, but by other waies to get the worldlie wealth. And this is the cause of losing of soules, that Christ bought so dere, and of many errors among the people. And therefore it is written in the booke of mourning, where ỹ prophet speaketh thus to God: The enemie hath put his hande to all thinges to him desirable, for he hath let lawlesse folk enter into the Sanctuary, of the which ỹ hadst commaunded that they should not enter into thy Church. The enemie is Sathanas, as his name soundeth, that hath put his hand to all that him liketh. For what sinne might the Fiend by al his craft or engine haue sowne among men, that is not nowe a daies vsed? In what plenty is pride, enuie, wrath & couetousnes? When were there so great as they be now, and so of all other sinnes? And wherfore thinkest thou? But for because there be lawlesse people entred into ỹ Temple, that neyther in themselues kéepe the law of God or can teach other. And to all such sayth God by the Prophet Ose: For that thou Ose. 4.

hast put away cunning or knowledge of Gods will: I will put thee awaie, that thou shalt vse no Priest-hood to mée.

Note, that God and holie Scripture, expressly there forbiddeth me to take the state of Priesthood on them, vnlesse they haue knowledge as behoueth them. Thou then that canst neyther rule thy selfe nor others, after the lawe of God: beware how thou wilt answer, for God at this dreadfull doome, shall say to thée: Come, and giue a reckoning of thy Bailiwicke, how thou hast entred.

The second question that euerie Prelate or Curate must answer to, is this: Hauy hast thou ruled? That is to say, the soules of the subiects, and the goods of poore men? Giue now thy account. First how hast thou gouerned Gods flock committed to thy Cure? Whether art thou an Herd, or an hired man, that dooth all for his bodilie hire? As a father, or as a wolfe, that eateth the sheep, and kepeth them not? Saie on, whom hast thou turned from their euill liuing, by thy deuout preaching & good example? Whom hast thou taught the lawe of God, that was before ignorant? There shall be

heard

heard a grieuous acculing of fatherlesse children, and a straight alleadging of all the flocke, that thou hast taken of them thy liuings, through their labor & sweat, and done nothing therfore, but let them go astray, wandring for pasture and water, and none giuen them by thee.

Directly giue thy reckoning also, how hast thou ruled & spent the goods of poore men? Howe shalt thou tremble with horrible feare the, thinkest thou? Heare what Saint Bernard saith, threatning Clarkes and Ministers of the Church: They be in the place of Saints, sayth he, and they do wickedly, in that they not holding them content with wages that are sufficient to their necessaries, but the ouerplus, that the needy shoulde be sustained by: they be not ashamed to waste in the houses of their pride & lecherie, with holding to themselues wickedlie and accursedlie, that which shold be the liuings of poore men, with double wickednes, truelie they do sinne. First, they do sin, in that they rob other men of their goods. Furthermore, for that they misuse holy thinges in their vanities, and in their wickednesse. Euerie

Bernardus.

such Bailie therefore beware, for anon to the last farthing ỹ shalt reckon and giue account. Thinkest thou then that thou shalt not be disallowed of God, for that, that thou mispent: In bringing vp of young idle fellowes, nourished and taught, as it were in a schoole to blaspheme God in all manner of pointes of euill liuing, in feeding of fatte Palfries, of Hounds, and of Haukes (and if so be, that is worst of al) on lecherous women heare what is said of such: They haue lead their daies in vanitie, & in wealth, and in a moment they be gone downe in to hell. I thinke therefore I reade thee, that thou shalt render straightly the account of thy Bailiwick.

The third question that this Bailye shall answer to, is this: How hast thou liued? What light of holines hast thou giuen and shewed to the people in thy liuing? What myrrour hast thou beene vnto them? Nowe giue thy reckoning, howe hast thou liued? As a good sheepheard going before his flocke with good examples, or as a lewde personne? As a man, or a beast? It is wonder truely to see how the life of Priests be chaunged.

They be clothed like Lords & knights, they speake as dishonestlie as anie rybaulde or Harlotte: as couetoulis for gaines doo they procure, as any Merchaunts. They ride like Princes, and all this that thus is spent, is of poore mens goods, & Christes heritage. Therfore saith an holy Doctor, the clay of Egipt is tough and stincking, and medled with blod. The tiles were hard to bee vndoone, for they were baken with the fire of couetoulnes, and with ỹ layre & earth of lustes. In this point rich men trauaile, and in this watch they, lying in waite for poore men. In these trauail Prelates that be blinded with too much shining of ritches, that make them houses like Churches in greatnes, and superfluous aboundance of all things, that with diuers paintings colour their chãbers, and with diuers silks & cloathings of colours, make their Images gay, but the poore man for want of clothes beggeth, and with an emptie wombe dooth crye at the dore. And shall I say sooth, saith this Doctor? Oft-times thus poore men be robbed for to cloth stockes and stones. Of such speaketh the Prophet

Note.

Quid tu hic? Aut quasi quid hic?

Esay: Who art thou heere? Or as who art thou here? Here thou art, thou occupyinge y places of Peter, of Paule, of Thomas, or of Martine, but how? As Iudas was among the Apostles, as Simon Magus among the Disciples, as a Candle newlie quenched, that fumeth ouer all the house, in steede of a light Lanterne, and as a smoake y blindeth mens eyes in steede of a cleere fire. If thou contrarie thus the manner of liuing, that Christe and his Disciples left to Priests. Heere

Iere. 31

what the Prophet Ieremie saith. They haue entred, & they haue had, and they haue not been obedient, they haue with false title, or with their false corrupt intencion, had power ouer mens goods to their misliuing, and they haue not beene obedient to the lawe of God in their own liuing. Therefore it is written, that they

Sapi. 6

shall haue the hardest dome. A harde dome or iudgment, for that they haue misentred: a harder iudgment for that they haue misruled: the hardest iudgement, for because they haue so curssedly liued beyond all other. Wherefore I counsell thee betimes, thinke howe thou wilt make thy reckoning.

The

The second Bande that must answere for himselfe and for other, is he that hath the rule of any Realme, Prouince, shire or Countreyes: as Kinges, Princes, Maiors, Sheriffes, and Iustices, & these shall also answer to the same three questions. The first, howe hast thou entred into thy office? whether to profite the people, to destroy falsehood, and further trueth: or for desire to obtaine thereby worldly worshippe & riches? If thou take such an office more for thine owne worldlie profite, then for to helpe the common wealth, thou art none of the perfect members of the Church, but art a tyrant, and it is to bee feared, least there bee many that desire such estate. Some, that they may bee enhaunsed with riches, & some that they might the rather oppresse such as they hate, and some bee enhaunsed in taking gifts, whereby they spare to punish those which trespasse, & so make them partners of their sinnes, and for bribes they worke all things. And many such when they be so high in Office, thinke not that they bee poore mennes Sonnes, Brethren, and Seruants: but think themselues to be of a higher kind

of nature, as they be aduanced to worldlie honour, which is but winde and vanitie. Of whom saith God by the Prophete: They haue raigned but not by mee: They haue beene Princes, but I know them not. So was Roboam King Salomons Sonne, when he was first King aduaunced in his hart, when the people of Israell came to him and saide: Thy Father in his last dayes, put vpon vs a great charge, wee desire thee that thou wouldest make it lighter, and wee will serue thee. The King asked counsell of the elder wisemen, which aduised him to aunswere them faire, and that should be best. But he forsook these wisemens counselles, and did after children that were his play-fellowes, and said to the people, when they came againe. My least finger is bigger then my Fathers ridge bone: My Father greeued you somewhat, but I will adde more thereto. The people hearing this, rebelled against him, and toke the another King: and sithens that time, came neuer the kingdome whole againe. Wherefore it is good for Rulers to take sober counsel, and to eschew care-rounders, & alwaies

to

to haue an eye of loue to the commons that they rule. For know they well, bee they neuer so hie, that they shall come before a higher Iudge to giue a reckoning.

The seconde question is: Howe hast thou ruled the people and the office that thou haddest to gouerne? Thou that hast beene a Iudge in causes of powre men, how hast thou kept this cõmaundement of God, that thou shalt not take heede to the person of the powre man, to be harder to him for his pouerty, nor y shalt not haue respect to the ritch mans countenaunce, to spare or fauour him in wrong for his ritches? O Lord, what abusion is there among Officers, of bothe Lawes now a daies? If a great man pleadeth with a poore man, to haue ought that he holdeth: euerie Officer shalbe ready to further the ritch man all that they may in his cause, that he may haue the ende that he desireth. But if a powre mã pleadeth with a ritch man, then shall there be so manie delaies, that though y poore mans right be open to al the Countrey, for pure default of spending, he shall bee cõstrained to let his cause fall. Sheriffes Deut. 1

and

and Bailiffes will returne poore mens writtes with a *Non est inuentus*, except they fele money in their handes. And yet I heare say of men, that haue proued both Courtes, that the Court that is called more spiritual chriſten, is more cursſed. Therefore it is truely said: Gifts they take out of mens bosomes to subuert the way of right iudgment. But in especial, the wordes of Christ are to be feared, who sayth. In what iudgment ye iudge other, your selfe shall receiue the same, when ye shall come to giue account of your Bayliwicke.

Prou. 13

Math. 7

The third question is. How hast thou liued, thou y iudgest and punishest other for trespassing? A great Doctor saith. It behoueth thee that punishest other men for their trespasses, to eschew & flee their vices. For if thy selfe do vnlawfully iudging other, thou condemnest thy self, sith thou doest y thing that thou damnest in other. Paule saith. Why teachest thou not thy selfe, that teachest other? Why stealest thou, that teachest other me not to steale? Gregorie saith: How shall that man take rule of other, that cannot goe before them in good liuing? and when

Rom. 5.

when any man standeth before him in iudgement, hee must take heede before what Iudge he shall stande himselfe, to take his iudgemẽt after his deads. But it is to be feared, that many fare as the two false Iudges that would haue damned to death the holy Susanna, for that she would not consent vnto their lecherie. Of the which it is written, they turned away their eies, for that they would not see heauen, nor haue minde of right iudgement. And so it fortuned oft, that they which are more worthy to be hanged, damne them that be lesse worthy. As a Clark telleth of Socrates the Philosopher, who on a time was demaunded why he did laugh: For I see (sayde hee) great theeues leade little theeues to hanging. I pray you whether is he a greater theefe that taketh away a mans house and his land, from him and hys heyres for euermore, or hee y for great neede stealeth a sheepe or a Calfe? And suppose ye that sometime wee haue not such Iudges, and men of lawe that bee verye extorcioners & hubers themselues and iudge other to death: But I admise thee that thus iudgest other men, to remember

Susanna

Socrates.

Valerius Maximus libro 7.

member that thou shalt come into iudgment, to giue a reckoning of thy Baylywicke.

The third Bailie

The third Bailie that shall be called to this dreadfull doome, shall bee euerie Christian man, that shall reckon to hys Lord God for the goods that he hath had of his. And here I will speake but of the first question, that is, howe hast thou gouerned thee and thy goods? And howe hast thou entred heere to thy goods? Beware yee that haue gotten any goodes wrongfully, either taken by extortion, by stealth, vsurie or deceit, woe shall bee to you at this dreadfull daie. For as S. Austine. Austine sayth, if he be cast into the fire, that hath not giuen of his owne goodes righteously gotten: where thinkest thou shall he be cast, that hath stollen other mens goods? And if he shall burne with the Fiend, that hath not clothed the naked, where iudgest thou shall hee burne Moralli. that hath made naked them that were Grego. 8. clothed? But as Saint Gregorie saith: Two thinges make men thus to liue by rape of other mens goods, that is, desire of honour, and dreade of pouertie. And what vengeaunce falleth on this sin of

couetousnesse, yee may see by a figure of Scripture. When the Angell said to the Prophete Zacherie: Lift vp thine eyes and see what is that, that goeth out. And the Prophet asked, what is that? When the Angell said, this is the potte going out, that is the eye of the earth. And there was a weight of leade, and there was a Woman sitting in the middest of this pot, and the Angell said this is impietie, and he toke her, and cast her into the middle of the pot, & tooke the gobbet of leade, and cast into the pottes mouth. And the Prophet lift vp his eyes, & saw two Women like spirites in the ayre, with winges like vnto Kites or Puttocks, & they caried vp the pot betweene heauen and earth. And ỳ Prophet asked the Angel, whether they wold cary this pot? and he said into ỳ lande of Sinnaar. This pot is couetous, for as a pot hath a wide open mouth, so couetousnesse gapeth euermore after worldlie goods, ritches and honour. And as the licquour in the pot profiteth not the pot it selfe, but them that drawe and drinke thereof: so worldlie good oft profiteth not the keeper, but other that come after, as it is written: Zach. 5.

Expositio.

written: He that hath money, shal haue
Eccles no fruite of it. And this couetousnes is
the eie of couetous me, for they be blind
to see how they shoulde come to heauen:
But to win worldlie things they can see
many wales, like to the Owles & night
Crowes, that better see by night, the by
day. The peece of lead, is the sinne of ob-
stination, the Woman sitting in the pot
is impietie, as the Angell saith, that fol-
lowety vnrighteousnes and auarice. A
man through auarice doth lose the pit-
tie that they shold haue of the mischefe
of his soule, sithens often men leese the
life of they, soules by deadly sinne, that
they committe, to get riches. And also
they lose the pitty that they shold haue
to their bodies, putting themselues to
many great perilles and ieoperdies of
their bodies both by sea and land: and
leeseth compassion toward other men, and
al maketh couetous. This pot is stopped
with the gobbet of leade, when impietie
is closed thus by sinne of obstination, by
couetousnes, that it may not goe out of
the keepers hart by repentaunce. For as
Iohn. 10 Iob saith, when he is full filled, hee shall
be stopped. The two Women that bare

vp

vp the pot, were pride and lust of fleshe, that in the Scripture be called the two daughters of the water Leche, crying: Bring, bring, and they had wings. The first Woman, which is pride, had two wings, the first wing be graces or gifts spirituall, as cunning, wisedome, counsell, and such other, of which gyftes men are oft proude. The second wing is bodily grace or gifts, as strength, beauty, auncetry, with such other, of which also men were often proude.

The wing of the second Woman, is fleshly desires, and they be gluttony and sloth. Of gluttony speaketh S. Gregorie, saying. When the belly is filled, the pricks of lechery be stirred. Of slothe saith Saint Austine, that Lot while hée was in businesse, dwelling amongst the shrewes in Sodome, he was a good man but when he was in ẏ hill idle, in drunkennesse he lay by his owne daughters. And these Women had winges lyke Gleides or Puttocks, that with crying voice goe séeking their meate, as Bartholomeus saith: Thus fareth ẏ couetousnesse and feruent desire of fleshly men, as witnesseth S. Austine. We sée (saith he)

Gregorius.

August. de conflictu virtutis et viciorum.

Bartholo, de proprietatibus rerum.

he) that rauenous fishes haue some mea-
Austine. sure, for whē they hunger, they do rape and eate, but whē they be ful, they spare Onely couetous men may not be filled, or satisfied, euer he taketh, & neuer hath he inough, neither dreadeth he God, nor shame of man, neither spareth Father, neither knoweth Mother: with his bro-ther he accordeth not, nor w̄ his friende kepeth trueth. He oppresseth widowes, and harmeth motherlesse children. Free men he maketh bond, & bringeth foorth false witnesse. He occupieth deade mens goods, as though he shoulde neuer dye.
Augusti-nus. What madnes is this, sayth this Doc-tor, thus to loose life and grace, and pro-cure the soules damnation? To winne
Psal. 54 Gold, and loose Heauen? And therefore saith the Prophet: Unhappinesse shall compasse thee round about, trauaile and vnrighteousnes is in the middest among them. Also, Innocentius speaking of the
Innocenti. harme that commeth of couetousnesse, saith: O how many men hath couetous-nesse deceiued & spilt? For couetousnes of reward of gifts, that the King Balack
Num. 22. promised Balaam, he would haue cursed the people of God, notwithstanding his owne

owne Asse reproued him in his owne con-
science, & all that was in him reproued,
and hurt his fote at a wall. And yet was
he ouercome and lead away with cou-
tousnesse, whiche enforced him what he
might. Achan was stoned, for couetous- Iosu.7.
nes made him steale, golde and precious
cloathes, against Gods cõmaundement
Geheste was striken with miserie, for 4.Reg.5.
that he solde Naamans healthy, that came
by the grace of God. Iudas for couetous-
nes solde Christ, and afterward hanged
himselfe. Anania and Saphira his wife, Act.5.
did die suddenlie, because they denied to
Peter the price or sum of mony that they
receiued. Couetousnesis cause, that ritch
men eate poore men, euen as beasts eate
grasse, keeping it vnder, this is daily seen
For if a rich man haue a feeld, and in the
midst or on ẏ outside, a poore mã haue but
one aker: or if a richy man haue a whole
streete, saue one house, that some poore
brother of his oweth, he neuer ceaseth til
that he hath gotten it out of ẏ poore mans
hand, either by praying, or by buying, or
by purchasing by deceite. Thus fared it
by king Achab that by the procurement
of the false Queene Iezabell, slewe the

pore man Naboth, for that he wold not sell him his Vineyard, lying by his Pallace. Wherupon saith S. Ambrose how farre will ye ritch men stretch out your covetousnes? Will ye dwell alone upon the earth, and have no pore man with you? Why put you out your fellowe in kinde, and challenge to your selfe the possession, that kind and nature hath made common to al men, both pore and ritch? The earth was made common, & will ye rich men challenge proper right therein? Nature and kinde knoweth no riches, for she bringeth forth all maner of men pore. For wee bee not gotten with ritch cloathes, nor borne with gold and silver. Nature & kinde bringeth vs naked into ỹ world, both needy of meate and drinke. Naked the earth taketh vs again, as naked euen as shee brought vs hether. She cannot close our possessions and riches with vs in the sepulchre. For kinde maketh no difference betweene pore and ritch, neither in comming hether, neither in going hence, all after one manner she bringeth forth, al after one manner closeth shee in the graue. Whosoeuer maketh difference betweene

Ambrose. de suo libello de Naboth.

pore

poore and ritch, abide til they haue lyne a litle space in the graue, and then open and looke among the dead bones, who was ritch, and who was poore. Except it be as thus, that moe cloathes be rotten with the ritch men, then with the poore. And that endammageth them that be aliue, and profiteth not them that be dead. Thus saith the holy Doctor, of such extorcioners it is written: Other mens fieldes they reape, and of the vine of him that hath beene oppressed, they plucke away ỹ grapes. They leaue men naked, and pluck away their clothes, that they haue not wherwith to couer them from colde. And they lift vp this pot (that I spake of before) betweene heauen & earth for rouetousnesse of men, neither hath charity in earth to their brethren, nor to God in heauen, and they beare this pot into the land of Sinnaar, that is to say, into the land of stench, that is hell. For there is stench, in stede of sweete smelling, as Esay saith. Beware that thou go not with this pot, nor with the woman therein, and in any case take heede that thou marrie not with her, for then yee must be both one. This is, ỹ lecherous Iob. 24.

woman and full of fleshly delights with whom Kings & Marchaunts haue committed heere in earth, and with her vices they haue beene made ritch, whose damnation is written in the booke of the Reuelation of S. Iohn by these wordes. In one day shall all her plagues come on her, death, sorrowe, and hunger, and fyre shall burne her. For strong is God that will auenge him on her. The kyngs of the earth that haue done Lechery wyth her, and haue lived in her delights, when they shall see ỳ smoake of her brennyng, shall stand a farre off weepyng and wayling, yea, crying alas, alas, that great cittie that was cloathed with bisse, purple and brasell, and ouer-gylt with gold and precious Stones and Pearle, for in one howre all these great ritches shall be destroyed. Then shall they say that shall be damned with her: wee haue erred from the way of trueth and righteousnes, and the lyght hath out shined vppon vs, and the Sunne of vnderstanding hath not risen to vs: wee haue been wearied in the way of wickednesse & of lustes, and haue gone the hard waies, but the way of God wee knew not. What hath pride profited

vs,

vs, or the boast of our ritches: What hath it brought vnto vs? All is gone as a shadowe of death, and wee can shew no maner of holinesse in our kindred. In our wickednes wee be wasted away. Thinke therefore I councell thee, that thou shalt giue a reckoning of thy Bayliwicke.

Heere should be asked, how hast thou gouerned thy Wife, thy Children & seruaunts? Hast thou brought them vp after the Lawes of God, and continued them therein, as much as lieth in thy power? But if thou hast brought them vpp after an other way, or suffered them to go at their owne will, thinke not but then must giue accounts therof, when it shalbe sayde: Giue account of thy Bayliwicke. But and if thou wilt auoide all the straite and harde accounts, I councel thee, whatsoeuer thou bee, to fall & cleane vnto the mercie and goodnesse of GOD, through Christes merites, with a liuelie faith and repenting heart for thine iniquities. And nowe therefore, repent of thy life past, and amende, for if thou do not, and that in time, who shall graunt thee pardon, and release of thy accounts.

¶ *The second part of this Sermon.*

IN this second part, with the helpe of God, I will shewe first, who shall calls to this reckoning. Secondly, before whome we shall reckon: And finallie, what punishment shall be to them that be founde false seruaunts & wicked; and what reward shalbe giuen to them that be found faithfull and true. For the first ye shall knowe, that there be two iudgmentes: the first, anon after the departing of the body & soule, which is a particular doome, wherof Luke speaketh in his Gospell. The seconde doome shall be anon after the general resurrection, and that shall be vniuersall, and of this speaketh S. Mathew. To the first shall euery man be called one after an other, as the world passeth. To the second, shall wee come altogether in the twinckling of an eye. To the first, men shall bee called by three Somners or Seriaunts, the first is Sicknesse, the seconde Age, the third Death. The first warneth, the second threatneth, and the thirde taketh. This is a kindlie order, but sometime it falleth vnkindly. For some die, that ne-

Math. 27

uer

uer wist what was sickenesse, nor age, as children that be suddainly slaine. And some, yea, and the most part now adaies that die, depart before their pure and naturall age of death. Therefore I say, that the first that called vs to this speciall iudgement, is sickenes, that foloweth all mankinde, so that euery man hath it. And there is a double sickenes, that some men haue, but not all, yet the first sickenes is double, for some is within, in the midst of the soule, and some is without, in the feeblenes of the body, that needes must be destroyed, who in continuaunce of time himselfe is cause of corruption, as the Philosophers sayth, that there is feeblenes in sickenes. Now may a man see hereby, that though a mã shut out of his house (that is his hart) al manner of worldly and fleshly thoughts, yet for all that euer he can do, he shall scantly suffer to thinke onely on GOD, the space of a Pater noster while, but some other thought of things that be passing, entereth in to the soule, & draweth her from the contemplation. But O good God, what a sickenes is this, & heauy burthen vpon the sonnes of Adam? That on the

Notetur.

foule muck of the worlde, we can thinke long enough, but on the Lorde whome the Soule should haue most delactation by, we cannot think so litle a space, but that the Cockle will enter among the Wheat. Of this sickenes spake S. Paule when he said: I see an other law in my members, rebelling against the lawe of my spirite, and taking me to the law of sinne. So that it fareth by vs, as it doth by a man that would looke stedfastly against the Sunne, & cannot endure long for nothing, & yet for no default that is in the Sunne, for it is most clere in it selfe, and so by reason should be best seen, but it is for the feblenes of mens eyes:

Gene. 5. Right so, sithens Adam our first father was put out of Paradise, al his offspring haue bene thus sicke, as the Prophete

Ezech. 18. sayth: Our fathers haue eaten a bytter grape, and the teeth of their children be set on edge. The second sickenes, that is common to all mankinde, commeth of feblenes of body, as hunger, thirst, cold, heate, sorrow, wearines, & many other, as Iob sayth. A man that is borne of a

Ezech. 18 woman, lyuing a little time, is filled with many miseries. But there be o-

ther

ther sicknesses ẏ come to some, but not to all, as Lepry, Palsie, Feuers, Dropsies, blindnes, & many other as it is said to ẏ people of Israel in scripture: But if thou keepe not the commaundements that be written in ẏ booke of life, I shal increase thy sorrowes, & the sicknes of thy seede, great sicknes & long abyding. And ye shall vnderstand, that God sendeth such sicknes otherwhile to good mē & sometymes to shrewes. To good men, God dooth it for two causes, and that I say of sicknes, I would to be vnderstoode of all manner of tribulation. The first cause, for that they should euer knowe that they haue no perfection of themselues, but of God onely, and to encrease meeknes. Of this saith Paule. Least the greatnes of reuelation lyft or extol me vp into pride, to me is giuen the pricke of my flesh, the angell of Sathanas, to smite me on the necke, wherof I haue thrise praied God, that it shoulde go frō me. And he answered me, my grace is sufficient. For vertue is fulfilled in sicknes, whereof thus sayth the glose. The Fiend asking Iob to bee tempted, was hearde, and not the Apostle, askyng hys

tempta-

temptations to be removed: God heard him that shold be damned, and he heard not him that he would save. For oft the sicke man asketh many thinges of the Leche that he will not giue him, & that is, for to make him whole of sicknesse. Also God sendeth Saintes oftentimes sicknes and persecution, to giue vs sinful wretches examples of patiẽce. For if he should suffer his Saints to haue tribulatiõ in this world, & they thank him therfore: much more wee wretches, ẏ God hath sent to, not a hundred part of theyr sorow, shold beare it meekly, sithens wee haue deserued a thousand times so much as they haue. Wherefore as we reade of

Tob.2 Toby, ẏ on a day as hee was wearye of burying of poore men, ẏ which sholde els haue bẽn vnburied, & haue bẽne eatẽ of hounds & fowles, as the carrens of other vnreasonable beasts, as he for wearines was layd to rest (through the sufferance of God) the Swallowes ẏ bredde aboue in the house, made ordure which fell on his eyes, wherby he wexed blind. Thys is written, that God suffered this temptation to come to him for an example of patience, to all them that came after,

And

And so was all the temptation of holie Iob. And though Tobie from his childhood euerhoxe did feare God, and kept his commandements, yet was hee not agreeued against God, though that mischeeuous blindnesse fell to him, but immoueable stoode in ỹ feare of God, thanking him all ỹ dayes of his life. Loe, heere scripture expressly sayth, that God suffered this holy man to haue that sickenes, to giue other that coms after him, an example of patience. And also sometime God sendeth sickenes & tribulation to wicked men, and that for two causes. First, for that they should dread God, & leaue their sin, as it is written. Their sicknesse was multiplied, and after they hasted to Godward. For we se often, men in sickenesse know they God, that neuer would haue turned to him while they were whole. Also, God sendeth them sickenes often, to agast other men, least they should followe they sinne. As the sickenes of King Antiochus, whom God smote with such a plague, ỹ wormes crawled out of his body, hee being aliue, And the stinch was so lothsome, that his frends were weary therewith, & might *Antioc.*

not

not ſuffer it: yea, at length he might not abide his own ſtinche, and then began he to know himſelfe & ſayd: It is right full to be ſubiect vnto God, & a mortall man not to hold him equall with God. And the ſtory ſaith, hee aſked mercy of God, and made a vow vnto him that he would make the citty of Ieruſalē frée, and the Iewes as frée as the men of Athens, and that he would honour Gods Temple with precious aray, and multiply the holy veſſels, and find of his own landes the coſtes & expences pertayning to the Sacrifice, & that he would become a Iewe, and go ouer all the Land, preaching Gods Lawe. And yet God gaue him no mercie as he deſired, for neither was there in him contrition nor repentaunce y ſprong of fayth, but of odyous paine. For what was in him to forſake his wickednes, when he was vnable to do good or euil? And by this vengeance that God toke on thys King, men may ſée what it is to be diſobedient to God. Alſo it is to be taken héede, that when ſickneſs commeth, euer it ſheweth that the patient is mortall, and that he ſhall néedes die, & though he may eſcape thys

ſickneſs

ſickneſs, yet can not he eſchew death, and ſo he muſt nedes come to the reckoning.

The ſecond Somner. Proprieties of Death.

The ſecond Sommer that ſhall call to this peculiar iudgement, is age & feblenesſe, whoſe property is, although he tarrie with thée, he will not leaue thée, tyll he hath brought thée to the third, that is, Death. But there be many, though they haue this Sommer with them, yet they take no heede. He ſeeth how his head boreth, his backe crooketh, his breath ſtinketh, his ſeeth fallen, his ſight fayles, his face ryuell, his eares were heauie to heare: what meaneth all this, but that Age ſommeth thee to ỹ dome? But what more madnes can be, then a man being called and drawne to ſo dreakfull a reckoning, where except he anſwere wel, he forfaiteth both body and ſoule to damnation for euer, if he ſée a lyttle mirth by the way, he thinketh ſo muche thereon, that he forgetteth who draweth him. So doth he that is ſtricken in Age, who hath ſo great pleaſure in this worldes wealth, that he forgetteth whether he is goyng. Therefore ſayth a holy Doctour, that amongſt all the abuſes of the world, moſt is of an olde man that is obſtinate, for he thinketh

thinketh not of hys out going of thys
worlde, not of his passing into the lyfe to
come. He heareth three messengers of
Death, but he beleeueth them not, & the
cause is, for the three-fold corde that such
an olde man is bound with, is harde to
breake. This corde is custome, that is of
three plites, which be these, idle thoghts
vnhonest speech, and wicked deeds. The
which if they growe in a man from hys
child-hood vnto mans age, they make a
three-fold corde to bind the olde man in
Esay. 58 custome of sinne. Therfore sayth Esay,
breake the bonds of sinne. Think there-
fore, whosoeuer thou bee, that art thus
summoned, thou canst not escape, but
that thou must make thy reckoning.

The third Somner to this reckoning
The thirde Somner is Death, & his condition is this, come he
Diffinitio mortis. first, or come he last, he spareth neither
power nor riche, aged nor yong, nor he fea-
reth no threatning, he regardeth no prai-
er nor gift, nor graunteth any respite, but
without delay he bringeth forth man to
Augustinus. iudgment. Therfore sayth S. Austine,
wel ought euery man to mend the day of
death, for in what state soeuer mans
last day findeth him, when he goeth out

of

of this worlde, in ỳ same state it bringeth him to his iudgment. Therefore sayth the wise man: Sonne thinke on thy last day, and thou shalt neuer sinne. Howe remember that thou shalt reckon for thy Bailiwicke.

I say also that there shalbe another day of iudgement, to the which all men shal come together in ỳ twinckling of an eie, and this shalbe vniuersall. And like as to the other, euery man shalbe called by these three Sonners, so to this iudgmẽt al the worlde shalbe called, with three generall Sonners: and right as the other three messengers shew a mans end, so do these messengers tel ỳ end of the worlde. The first is the worldes sicknes, the second is his age & feeblenes, and the third is his end. The sicknes of ỳ worlde thou shalt know by Charity wering cold, and his age and feeblenes thou shalt knowe by tokens fulfilled, & his ende thou shalt know by Antichristes pursuing. First, I said, thou shalt know the worldes sicknes, by Charitie wering Cold. Clarkes that doo write on naturall thinges, say that ỳ body is sick, when that his kindly heate is to little, or when it is too much.

The day of Iudgment

To knowe the worlds sicknesse.

Then

Then sithens vnderstand as thus, that al men is as one body, whose kindly and naturall heate is Charitie, that is lowe to God, and lowe to thy neighbour, vnnaturall or vnkindly heate, is lustfull lowe to other creatures. When therefore thou seest that the lowe of men to Godward, and to their neighbours is colde, lyttle, and faint, & the lowe of worldly thinges, and lustes of the flesh is great & feruent, then knowe thou well that vnkindly heat is to great, and kindly heat is to lyttle. That this is a knowledge of this sickenes, I may prowe by Christes authority for he himselfe gaue this as a signe drawing to the end of the world, for that wickednes shall bee plenteous, Charitie shall ware colde. Therefore when thou seest Charitie thus lyttle set by of the world, and wickednes increase because that worldly thinges be most set by and loued: know well that the world and his wealth passeth, and that this Sonner is come. And thus sayth S. Paule: Wot thou well, that in the last dayes, shall come perilous times, & ther shalbe men louing themselues, that is to saye, their bodies, and all things belonging therto,

Math. 23.

. Tim. 3.

couetousnes borne vp with pride, vnobe diēt to father or Mother, felowes with out affection, without peace, blamers, in continent, vnmilde, without benignity, traitors, rebels, swelling, louers of lusts more then of God, hauing a likenesse of piety, more then the vertue thereof, and these flee thou. When ẏ seest the people of such fashion, know thou well that the first Somner warneth al ẏ worlde, that the day of reckoning draweth toward.

The second Somner that shal warne al the world, is the age of the world, and his feeblenes, & sheweth tokens fulfilled but I know well that we be not sufficient to know the times that the Father hath put in his own power, to shew certainlie the day, the yere or the howre of iudgement. This knowledge was hyd from the very Apostles of Christ, & also from Christes manhood, as to shew it to vs. Neuerthelesse, we may by authority of Scriptures, with reasons, and expositions of holy men, wel and openly shew that this day of wrath is nigh. Least any man say in his hart, as it is written of the foolish Bailie, that saith: My Lorde doth tary to come to iudgment, & vppon

Luke. 22.

hope therof, he taketh vpon him to beat his fellow seruants, and to eate & drink and be dronken: I shall shewe you that this day is at hand, but how nie I cannot say, nor will not. For if Paule sayde a thousand three hundred yeere and more past we be those on whome the ende of the world be come, much more may we say the same, that be so much nier to the ende then he was. Also, I, John Chrisostomus saith: Thou seest darknesse ouer all, and why doubtest thou that the day is at end? First on the valleies is darknes, when the day draweth downward. When therefore thou seest the valleyes darke, why doubtest thou whether it be neere night or no? But if thou see the Sun so lowe, that darknes be vpon the hilles, thou wilt say doubtlesse that it is night. Right so, if thou see in the secular men, that darknesse of sinne beginneth to haue the maistrie, it is a token that the world endeth. But when thou seest Priestes that be put in ye top of surrantie of Spirituall dignitie, that should be as hylles among the common people in perfect liuing, that darknes of sin hath got ye vpper hand of them, who doubteth

1. Cor. 10

Chrisostemus.

A proper similitude

Luc. 12.

but

but that the world is at an ende? Also, Abbot Ioachim in the exposition of Ieremie saith: That from the yeere of our Lord M.CCC. all times be to be suspected to me, & we be past this suspect time nigh CC. yeeres. And Mayd Ildegar in the booke of her Prophecies, in the third part, the tenth vision, & vij. Cha. moueth this reason: Right as in vij. dayes God made the world, so in vij. thousand yeres the world shall passe, & as in the first day man was made & fourmed, so in sixe M. yeeres he was brought again and reformed, and as in the seauenth day ẏ world was full made, & God rested of his working, so in the seuen thousand yeere, the number of them that shall be saued, shal be fulfilled, and then shall the Saintes wholie rest in body and soule. If then it be so as this Maidē saith, that seuen M. yeeres in passing of the world, accorde to the seauen dayes in making of it, let vs see what it wanteth that the seauen M. yeres be not fulfilled. For if we number the yeeres from the Natiuity of Christ, to the yeeres from the beginning of the world, following the minde of Austine, Bede, Origene, and the perfectest doctors

Ioachim.

Mayde Ildegar.

Aduerte

Augustinus:

treating on this matter: it is passed now almost six thousande & six hundred yeres, as it is open in a booke called *Speculum iudiciale*. So it followeth that this last day is more then halfe gone, if wee shall giue credence to this Maidens reason. But if we leane to the Gospell of Mathew, we shal finde that ỳ Disciples of Christ asked three questions. First, what time the citie of Ierusalem should be destroyed. The second, what tokens were of his comming to iudgment: and the third, what signe shold be of the end of the worlde. And Christ gaue no certaine time of these thinges, when they should fall, but he gaue them tokens by the which they might know when they drew nere. To the first question of the destruction of Ierusalem, he said: When the Romanes come to besiedge the citie then soone after it shalbe destroied. And as to the second and third, he gaue them many thinges, as were these. That Realme sholde rise against Realme, and people against people, and that there should be pestilence & earthquakes, the which we haue seene in our dayes. But the last token that he gaue, was this:

Math. 24.

Note.

When

When ye see the abhomination of holi-
nesse spoken of by Daniell, standing in
the holy place, (he that readeth, let
him understand.) Upon which text argu-
eth a Doctor, in a booke that he maketh
of the end of the world. If the words of
Daniell haue authority (as God sayth
they haue) then it fulfilleth to number the
yeres of the world, to take that Daniell
hath written. For Daniel in the 12. cha. Dan. 12.
speaking of this abhomination, signifi-
eth by the ceasing of the holinesse of the
Jewes, the which fell by Titus & Vespa-
sian, Jerusalem was destroied, and the
people of the Jewes were dispearsed in
al the world. And this abhomination as
Doctors say, shall be in the great Anti-
christs daies, a thousand, two hundred &
ninety daies. Now proueth this Doctor
that a day must be taken for a yere, both
by authority of Scripture in the same
place, and in other, & also by reason. And
so it is thought to this Clarke, that the
greatest member of Antichrist shall come
and appeare more in the 14. hundreth
yere from the birth of Christe, then any
time els before, which number of yeres
is now fulfilled, not fully 19. yeres wan-

ting. And this reason put not I as to
shewe any certaine time of his comming
seing I haue not the knowledge, but to
shewe ỳ he is nie, but how nie I knowe
Apoc. 6 not. But take wee heede to the fourth
part of the seconde vision of S. Iohn, in
the booke of Reuelations, in the which
vnder the opening of vij. Seales is de-
clared the state of the Church from the
time of Christ, to the end of the worlde.
The opening of the foure first Seales,
shewe the estate of the Church from the
time of Christ, to the time of Antichrists
appearing, and his foregoers, the which
is shewed in ỳ opening of ỳ other three
The first Seale. Seales. The opening of the first Seale,
telleth the state of the Church in ỳ time
of preaching of Christ and his Apostles.
For then the first Beast ỳ was a Lyon,
gaue his voice, that betokened the Preach-
ers of Christes resurrection, & his as-
centiõ. For then went out a white horse
and he that sate vpon him had a bowe in
his hand, & hee went forth ouercõming
Expositio. to ouercome. By this white horse wee
vnderstand the cleane life & conuersati-
on that those Preachers had, & by their
bowe their true Preaching, pricking for-

rowe

rowe or repentaunce in mens harts for their sinnes without flattering. They went out of Iewry that they came off, swimming and ouercomming some of the Iewes, & made them to leaue the truth that they had in the old Law, and so beleeue in Iesus Christ, and to followe hys teaching, & they went out to ouercome the Panims, shewing to them ỳ their Images were no Gods, but mans worke, vnmightye to saue themselues or any other, drawing them to the beleefe of Iesus Christ, God and man. In opening of the second seale, there cried a Calfe, which was a beast wont to be slain and offered to God in the old law. This sheweth the state of the Church in time of Martyrs, that for their stedfast preaching of Gods true worde, shedde their blod, & that is betokened by ỳ red horse that went out at ỳ opening of this seale, and this estate began at Nero ỳ cursted Emperor, & endured til ỳ time of Constantine the great, that endowed the Church. For in this time many of Christes seruants, & namely, the leaders of Christes flocke, were slaine, and of xxij. Bishops of Rome, that were betweene

The second Seale.

Expositio.

Nero.

Constant. Magnus.

Peter & Siluester the first: I read but of fowre, but ẏ they were Martirs for the lawe of Christ. And also in the time of Dioclesian the Emperour, the persecution of christian men was so great, ẏ in xxx. daies were slaine xxij. thousand men and women in diuers countries, for the lawe of God. The opening of the thyrde Seale, telleth the state of the Church, in the time of Heretiques, that is figured by the blacke Horse, for false vnderstanding of scripture: For then cryed the third beast that is a man, for at ẏ time was it needful for to preach the misterie of Christes incarnatiō & passion, against the Heretiques, that take amisse these points, how Christ tooke very mankind of Mary, he being God as he was before and his Mother being Maid before & after. The opening of the fourth Seale, telleth the state of the Church in ẏ time of Hipocrits, that betokened by the pale Horse, that the signe of penāce without faith to blind the people, and hee ẏ sate vpon this horse, his name was Death: for they slea ghostly them that they lead and teach to God by other waies thē by Christ, and hell followeth them, for hell

The third Seale.

Expositio.

The 4. Seale.

Expositio.

receyueth

receiueth those that these men deceiue. At that time shal it be need, ẏ the fourth beast that is ẏ Eagle, flieth highest of al Fowles, make his crie to rayse vp the Gospel, & to praise Gods lawe aboue all other, least mens wits & theyr traditions treade down & ouer-grow the lawe of God, by enforming of these Hipocrits And that is ẏ last estate that is, or shall be in the Church, before the comming of the great Antichrist. The opening of the fifte Seale, sheweth the state of the Church that then shal folow, and the desires that ẏ folowers of Gods lawe shall haue, after the end of this world to be deliuered of this woe. The opening of the sixt seale telleth the state of the Church in Antichrists time, which estate ye may know to be, when ye see fulfilled that S. Iohn prophecied to fal in the opening of this seale, where he saith: After this I sawe foure Angels standing vpon foure corners of the earth, holding the foure windes that they blowe not vppon the earth, vpon the sea, nor vppon the trees. The foure Angels be the number of all the deuils ministers, that in those daies to doo their maisters pleasures, shal stop the

The fifte Seale.

The sixt Seale.

Note.

the foure windes (which be ỹ foure Gospels) to be preached, & shal let the breath of the holy Ghost to fall vpon men, that they might mourne for their sinne to amend their life, and also vpon them that would increase in vertue, and vpon perfect men. What after this is to come? But that the mistery of ỹ seuenth seale be shewed, that he come in his own person, whom Iesus Christ shall slea with the breath of his mouth, when ỹ Fiend shal shew the vttermost persecution that he & his seruants can do to Christes subiects, and that shalbe the third warning that the world shal haue to come to thys iudgment. In all this matter I haue saide nothing of my selfe, but of other Doctors that be approued.

The seuēth Seale.

I said also in my second principal part, that it was to bee knowne before what Iudge we must reckon, that is, God himselfe, he that seeth all our deedes, and all our thoughts, from the beginning of our life to the end, & he shall shew there the hid things of our harts, opening to all ỹ world ỹ righteousnes of his iudgement, so that by ỹ power of God euery mans dæds shalbe shewed to all ỹ worlde. And

so

so it seemeth by ỹ wordes of S. Iohn in the Apocalips, where he did see deade men great and little standing to the figure of the throne. And bookes were opened, and an other booke was opened, that was of life, & dead men were iudged after the things that were written in these bookes, after their owne doings. These bookes be ingus consciences that now be closed, but then shall be open to all ỹ worlde to read therin both their deedes & thoughts. And the booke of life, is Christes liuing and doctrine, that is hid now to thē that shall be damned thorow their owne malice, that counsell men to followe the worlde, rather then God. In the first booke shall be written all that wee haue done, in the other al that we should haue done. And then shall deade men be iudged after these things ỹ bee written in the bookes. And if the deedes that we haue done, that bee written in the bookes of our consciences, be according to the booke of Christes teaching & liuing, the which is the booke of life, wee shall be saued, or els we shall be damned, for the iudgements shall be giuen after our workes. Looke therfore now what is written in

Apoc. 3

Expositio.

the

the booke of thy conscience whyle thou art here, and if thou finde any thing contrary to Christes life & teaching, scrape it out with the knife of repentance, and write it better, euermore thinking that thou shalt giue a reckoning of thy Baylliwicke.

Also I saide principallie, that it were good to know what reward shall be giuen to the wise seruaunts & good, and what to false & wicked seruaunts, whervpon it is written that the Lord Iesus Christ shall come to iudgement here into this world, in the same body that hee tooke of Mary the Virgin, hauing thereon the woundes that he suffered for our redemption. And all that euer shall bee saued, taking againe their bodies, cleauing to their head Christ, shall be ennished, meeting him in the ayre (as Saint Paule sayth) and they that shall be damned lying vpon the earth, as in a Tonn of wine, the dregges being beneath, and the cleare wine heaueth aboue. Then shall Christ aske account of the deeds of mercie, reprouing false Christian men, for leauing the vndone, rehearsing the same, and other paines that his true ser-

Note.

uaunts

paynis haue suffered in following him. Then shal those false seruaunts go with the Deuill, whome they haue serued in the earth, swallowing thē into the endlesse fire. But the rightfull men shall go into euerlasting life. Then shal bee fulfilled that is written in the booke of prinities: Wo, wo, wo, shall be vnto them that dwell on the earth, woe to the Painime, that gaue that worship to dead Images, wrought with mans hand, and to other Creatures that he should haue giue to God that made him. Wo to the Iewe that trusteth so much to the olde law, then shall he see the sonne of Marie iudging the world, whō he despised and crucified. Wo to the false christian man that knew the wil of God, and fulfilled it not. Also woe shall be to the sinne of thought to thee, that hast shut out of thy heart the meine God, that is, minde of his Passion, holy contemplation of his goodnesse, and memory of his benefites, and thankes therefore. And hast also excluded meekenes, pitie, gentlenesse, & hast made thy hart a house for swine & a den of theeues by vncleane thoughts and delights. As thou here hast shut God

out

out of thy hart, so shall hee shut thee out of heauen. Thou hast harbowred the company of the Fiend, & therefore with him in hel thou shalt euer abide. Wo also shal be for thy sinne of speech, for that thou couldest not open thy mouth, for foule and stincking sinne, to praise God in the fellowship of Saints. Thou hast vsed thy speech vnhonestly, with curssing, fraude, deceit, lying, forswearing, scorning, & backbiting. For comely praising is not in the mouth of sinners; in which if thou haddest kept thy mouth cleane, thou sholdest haue song in Heauen, in the fellowship of Angelles, this blessed song: *Sanctus, sanctus, sanctus, Dominus Deus omnipotens*, that is, Holy, holy, holy, art thou Lorde God almighty. Now crying and weeping, thou shalt in the company of deuilles cry: *Ve, ve, quantæ sunt tenebræ*, that is: Wo, wo, wo, how great is this darknesse? Woe also shall be for the sinne of worlds, thou hast beene proude, thy pride as Esay sayeth, shalbe drawne with thee into hel. Thou hast beene brent with enuy of the deuil, enuy entred into the world, & they shall follow him that be on his side, as Salo-

mon sayth. Or thou hast bene styred with wrath, and euery man that beareth wrath to his brother, is guilty of iudgment, as Christ sayth in the Gospell of Machew. Or thou hast bene slow to good deedes, and therfore diseases shall come to thee as to a wayfaring man, and thy power shall be as an vnarmed man, sayth the booke of Prouerbs. Or if thou hast bene lecherous, a glutton, or a couetous man, knowe saith Paule: That neither adulterer, nor vncleane person, that is, a glutton, or a couetous person, shall euer haue entraunce in the kingdome of heauen, but fire and brimstone, and the spirite of tempests, that is, ỹ Fiend of hell shalbe part of their paine, as it is written in the Psalter. When these damned men be in this woe, they shall sing this ruful song, written in the booke of mourning. The ioy of our harts is gone, our myrth is turned to woe and sorrow, the crownes of our heade is fallen from vs. Alas for the sinne that wee haue done. But ioy, ioy and ioy, shal ber vnto them that be saued. Joy in God, ioy among themselues, and ioy in other that be saued, thē are they happy. Oh how happy

Math. 5.

Pro. 12.

Paulus.

Note.

Conclusion

are

are they, for that their trauailes be finished through Christe, which brought the to so gratious an ende. Then they are happy, for that they bee escaped ỹ perils of the world, and the paine of hell. But happy are they for the endlesse blisse that they haue in the sight of God.

Cui sit honor & gloria in secula seculorum. Amen.

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